

# In the World of Kagga



### Part of 'Kagga For Everyone' Series

# Deepak Kashyap

**Dedicated To**

My Parents

*Smt. Mani and Sri Raghavendra*

Who introduced me to the world of stories.

**This eBook is free and published with no commercial interest.**

# Kagga For Everyone

D V Gundappa (DVG), the genius from Karnataka has authored the most celebrated work in Kannada Literature '**Mankuthimmana Kagga**'.

Mankuthimmana Kagga has 945 poems/four liners. Kagga deals with wide variety of topics ranging from God, Existence, Work, Life and what not, and also it can be related to any sect of people no matter what they do in life say academicians, workers, saints, sportsperson, students and who not. Its applicable for one and all and it is universal.

*'Kagga For Everyone'* or *'Ellarigaagi Kagga'* is an initiative to explore more on the Mankuthimmana Kagga with a sincere effort to present them and generate a positive buzz so that many others could experience the magic of DVG and his works.

In Mankuthimmana Kagga, to explain or question various life philosophies, DVG has generously used various versatile characters. The idea of this book is to present few Kaggas and to introduce the characters they have made use of. Readers should not treat the introduction of characters as biography themselves as that was not the intention.

This book is compiled with more of an aspiration that elders or parents can read out to children there by conveying the morals, so as to have a good story telling session and quality time with them.

Without much ado, do read them and hope you all enjoy.

Deepak Kashyap



## PART - A

Prahlada.....	2
Agastya / Kumbaja .....	5
Kaushika / Vishwamitra .....	8
Bhagiratha .....	11
Manmatha.....	14
Harishchandra .....	17
Valmiki .....	20
Kaikeyi & Manthara .....	23
Bharatha .....	26
Maricha .....	29
Hanuman .....	32
Shabari .....	35
Vyasa .....	38
Dharmaraaya / Yudisthira.....	40
Bhima .....	43
Arjuna / Paartha .....	45
Sisyphus .....	48
Diogenes .....	50
Cleopatra.....	52
Tyagaraja .....	55
Mankuthimma .....	57

## PART - B

Characters of Mahabharatha .....	60
D V Gundappa (DVG) – Brief Profile.....	65
About, Acknowledgements & References .....	69

# Prahlada

Kagga:

ನಂಬದಿದನು ತಂದೆ, ನಂಬಿದನು ಪ್ರಹ್ಲಾದ /

ನಂಬಿಯುಂ ನಂಬದಿರುವಿಬ್ಬಂದಿ ನೀನು //

ಕಂಬದಿನೊ ಬಿಂಬದಿನೊ ಮೋಕ್ಷವವರಿಂಗಾಯ್ತು /

ಸಿಂಬಳದಿ ನೊಣ ನೀನು - ಮಂಕುತಿಮ್ಮ //

Transliteration:

**namba-dirdanu tande, nambidanu praha-lada |**

**nambiyu nambadiruva-ibbandi neenu ||**

**kambadino bimbadino moksha-avringe-aythu**

**simba-ladi nona neenu – mankuthimma ||**

Summary:

*“His father was a non-believer whereas Prahlada was a true believer of God. You are neither here (non-believer) nor there(believer) and in a very difficult situation. Through pillar or belief, they (Hiranyakashipu and Prahallada) were able to attain their salvation. You have stuck yourself in dilemma like a fly*

**Versatile Characters: In the World of Kagga**

*which gets stuck in mucus and is not mindful whether to escape or continue being there – Mankuthimma”*

Story:

**Hiranyakashipu** is one of the most dreadful demons in the mythological space. He had done a strong penance and got a boon from Lord Brahma which made him so powerful as the boon he wished was to never be killed by any man or animal, not at daytime or night time, neither inside nor outside and not above or below, thereby making him almost impossible to be defeated. So, he was unstoppable, and his ruckus had no end.

Hiranyakashipu had a son and he named him as **Prahlada**. This kid from very young age was devoted towards God Vishnu and started to chant prayers to praise the Lord. Teachers fearing his father, reported the activities of Prahlada for which Hiranyakashipu became very angry and sought his son to the palace. He tried to explain and convince Prahlada that his father was the greatest of all and everyone should abide to him by praising chants about him and there is no God who is equivalent to him. But, Prahlada never listened to him and his devotion towards Lord Vishnu didn't diminish a bit, he said, 'Lord Vishnu is the ultimate one'. Hiranyakashipu lost his cool and ordered death to his own son. Demons tried various way of killing young Prahlada like getting him bitten by a snake, throwing him from a hill stop, stomping with an elephant and many other ways, but each and everytime, God came to Prahlada's rescue and he was sent back unhurt.

**Versatile Characters: In the World of Kagga**

Hiranyakashipu without finding any other way, confronted Prahlada and questioned him *“Where is your God, let me know so that I can kill him in front of you and show who is superior”* for which Prahlada replied *“My God is omnipresent and you can find him anywhere”*. Hiranyakashipu was fuming with the reply and asked, *“If that is the case, is your God present in any of these pillars”* and showed the big majestic pillars in his palace for which Prahlada said with determination *“Yes, my God is present within that too”*.

Hiranyakashipu couldn't control anymore and hit the pillar with his weapon (Gadhe) and the pillar was broken into two, from which **“Lord Narasimha”** (*An Avatar of Lord Vishnu – Half Human Half Lion*) came out and killed Hiranyakashipu with his fingernails by satisfying all the conditions of his boon. Later, Narasimha granted salvation to Prahlada.

### **Moral:**

Stick to your beliefs and intuition no matter how hard the situation is, you will attain the result you are looking for.

In this Kagga, DVG uses the difficulties and hardship Prahlada undergoes to sustain his belief and trust, to instil confidence in us to believe and to keep backing our dreams no matter how hard the situation is. DVG sarcastically teases us to come out of dirt and take a standpoint.



# Agastya / Kumbaja

Kagga:

ಕಡಲ ಕಡೆದರು ಸುರಾಸುರರು ನಿಜಬಲದಿಂದ /

ಕುಡಿದನದನು ತಪಸ್ಸಿನಿಂದ ಕುಂಭಜನು ||

ಕಡಮೆಜನ ಪಾರಗಾಂಬರೆ ಗಾಸಿಯನು ಪಡದೆ? /

ಪೊಡವಿ ಬಾಳ್ವೆಯುಮಂತು - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

kadala kade-daru sura-asura-ru nija-bala-dinda |

kudida-nu-adanu tappassi-ninda kumba-janu ||

kadame-jana paara-gaambare gaasi-yanu pada-de? |

podavi balweyu-mantu – mankuthimma ||

Summary:

*“The activity of churning the ocean was performed by Gods and Demons and they used all their might. Entire ocean was once drunk by Kumbaja through his mystic powers. Can we, the common people cross the life, which is like an ocean, without*

*getting hurt? Our live is filled with everyday struggles and difficulties, as if living in a forest - Mankuthimma”*

Story:

**Agastya** is one of the Saptha-Rishis (seven great sages). His birth is considered to be very unique and special as “he was born out of clay pot which acted as womb” and hence, he is also known as ‘**Kumbaja**’. He is considered to have a twin who too is a famous sage, **Vasistha**. Agastya was a very learned man with lot of mystical powers.

Once there lived a demon by name **Vatapi** along with his brother **Ilvala** who used to cause lot of troubles to people and sages in particular. They had a trick to fool people where Ilvala would invite unsuspecting sages for lunch and Vatapi would disguise as food and when sage consumes the food, Ilvala would be calling his brother Vatapi who would rupture out of sage’s stomach, there by killing him. Fed up with these demons, many sages approached Agastya for help. Ilvala did their same old trick of inviting Sage Agastya for lunch and Vatapi disguising as food. When Agastya had his lunch, Ilvala was about to call Vatapi but prior to that Agastya chanted ‘**Vatapi Gheerno Bhava**’ (Let Vatapi get digested) and hence, the demon was killed. After which, through his power he killed Ilvala as well.

One of the legends say when demons and angels were having fight, many of the demons hid under the ocean and was about to get escaped from them. Then Indra along with other devathas approached Sage Agastya and prayed for help. Agastya knowing the plight of the devathas with his special powers agreed to drink whole of the water

**Versatile Characters: In the World of Kagga**

present in the ocean there by exposing the demons, later to be killed by devathas.

Likewise, there are many mythological stories and legacy associated with Agastya which all attribute him as one of the most powerful sages.

### **Moral:**

There are few who may possess some supernatural powers and excel in their field, so don't compare yourself with them and feel sad. We should work hard and overcome daily struggles of life.

In this Kagga, DVG uses two mythological instances to illustrate us that there are few scenarios which can be accomplished by few with ease but we the common people should not be disheartened and should keep doing our best each day in and out to make our lives easy.

# Kaushika / Vishwamitra

Kagga:

ಏಸು ಸಲ ತಪಗೈದುದೇಸು ಬನ್ನವನಾಂತು /

ಕೌಶಿಕಂ ಬ್ರಹ್ಮರ್ಷಿಪದಕರ್ಹನಾದನ್? ||

ಘಾಸಿಪಡುತಿನೊಮ್ಮೆ ಮತ್ತೊಮ್ಮೆ ಮರಮರಳಿ /

ಲೇಸಾಗಿಸಾತ್ಮವನು - ಮಂಕುತಿಮ್ಮೆ ||

Transliteration:

yesu sala tapa-gaidu yesu banna-vana-aantu |

kaushika brah-marshi-padaka-arha-naadan? |

ghasi-paduti-inomme matomme mara-marali |

lessagisu-aatama-vanu – mankuthimma ||

Summary:

*“How many times was the penance taken and how many times was it disturbed in the process of Kaushika becoming Brahmarshi? Likewise, you may get hurt and humiliated again*

*and again but you should always be in the processing of bettering your soul - Mankuthimma”*

Story:

Vishwamitra is one among the Sapta-Rishis (seven great sages). Actually, he was born in a royal lineage and was called as **Kaushika**. He was a noble king who ruled his kingdom with peace and harmony.

Once Vishwamitra came to meet Sage Vasistha and this meeting was life turning moment for Kaushika. Sage Vasistha with the help of Kamadhenu's (Sacred cow which belongs to Lord Indra) calf Nandhini was able to treat King Kaushika with all the luxury and comfort in the remote forest. Kaushika pleaded with Sage Vasistha to trade Nandhini to him for any exchange of other materialistic pleasures but Sage Vasistha denied his offer.

Kaushika was astonished and realized that there is something which is more powerful than being a King and it is 'Brahma Jnana' (Knowledge of Everything) and decided to do strict penance to please God to grant him his boon.

He performed hard rituals and penance and for his perseverance, he was blessed by God and became Brahmarishi and named as Vishwamitra.

Sage Vishwamitra is credited with the creation of **Gayatri Mantra** (One of the most powerful chants) and is involved in imparting knowledge to Lord Rama and Lakshmana during their younger days.

On the flip side, he was a very angry person and used to curse others quickly, due to which he used to lose some part of his divine

**Versatile Characters: In the World of Kagga**

powers and again perform a lot of penance and other rituals in order to regain them.

**Moral:**

In the process of achieving excellence and success, you would face a lot of difficulties and humiliation. Be strong to accept them and keep working towards your goal.

As Vivekananda stated, *“If at first you don’t succeed then try, try and try again until you succeed”*, DVG is trying to convey the same by taking the life story of Vishwamitra.



# Bhagiratha

Kagga:

ರಾಮನಡಿಯಿಟ್ಟ ನೆಲ, ಭೀಮನುಸಿರಿದ ಗಾಳಿ /

ವ್ಯೋಮದೆ ಭಗೀರಥಂ ತಂದ ಸುರತಟಿನಿ ||

ಸೋಮನಂ ಪೆತ್ತ ಕಡಲೀ ಪುರಾತನಗಳಿರೆ /

ನಾಮೆಂತು ಹೊಸಬರೆಲೊ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

rama nadiyitta nela, bhimanu usirida gaali |

vyomade bhagiratham tanda suratathini ||

somanam petta kadali purathanagalire |

naaventu hosabarelo – mankuthimma ||

Summary:

*“This is the same land where Rama set his feet, same air was once breath by Bhima, the Ganges which was made available in earth by Bhagiratha still flows here, the oceans from which Moon is born is still around us, how can we claim we are ‘New’ - Mankuthimma”*

It is believed that Moon was born during the churning of ocean between Gods and Demons

**Versatile Characters: In the World of Kagga**

## Story:

**Bhagiratha** is the king of Ikshvaku dynasty to which Dasharatha, Lord Rama belong and was forefather to them. One of Bhagiratha's ancestor tried performing '*Ashwamedha Yaga*' (Horse Sacrifice) and Lord Indra, who was worried about the powers the king may get if the Yaga was successful, tricked the sons of King to believe that Sage Kapila has stolen their horse. When the sage was humiliated by the sons of the King, he became angry and burned them to ashes. There was no mukthi (liberation) to the dead and then after few generations Bhagiratha came to know about this and pleaded Sage to show him a way for which Sage instructed only way out to get the dead liberated is through River Ganges.

Bhagiratha then to achieve the impossible, performed strict penance for so many years to please Ganga to flow from heaven to earth, and when Ganga appeared before him and said that "*She is pleased by his prayers and penance but the force which she comes cannot be sustained by mother earth*". This worried Bhagiratha and then he prayed Lord Shiva who was very considerate and obliged to have Ganga in his head and just let go one of his braids to ensure it flows smoothly. Bhagiratha then carved the route for the river to flow to the lowlands where the dead were put and with this mammoth effort, his ancestors got liberated and attained salvation.

Even today people use the phrase '*Bhagiratha Attempt*' if somebody is trying to attempt hard or near impossible tasks.

**Moral:**

We are collectively as old as mother nature which is around us. We should always learn to respect it and preserve the same for future generations. At the same time, terming few things as Old or New is all relative and we should not use this as excuse for our mistakes.

DVG in this Kagga reminds us that we have inherited the same earth from our ancestors and the illusion that we are 'new' is questionable.

# Manmatha

Kagga:

ಮಾರನಂ ದಂಡಿಸಿರೆ ಗೌರಿಯಿಂ ಭಯವೇನು? /  
ಚಾರುಸಹಕಾರಿಯವಳೆಂದು ಶಿವನೊಲಿದನ್ ||  
ಮೀರೆ ಮೋಹವನು ಸಂಸಾರದಿಂ ಭಯವೇನು? /  
ದಾರಿ ಕೆಳೆಯದು ನಿನಗೆ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

maara-nam dandi-sire gauri-yim bhaya-venu ? |  
chaaru-sahakaari-yava-lendu shivanu-oli-daanu ||  
meere mohavanu samsaara-dim bhayavenu? |  
daari keleyadu ninage – mankuthimma ||

Summary:

*“How come the one who had punished Manmatha gets distracted by Gauri, Shiva has indeed accepted Gauri to be his life partner for the very reason that she is very supportive for him. If you can overcome lust, what is there to fear in*

*relationship/being in family. Actually, it is very friendly path for you - Mankuthimma”*

**Story:**

**Manmatha**, as per Hindu Mythology is God for love and desire. He is depicted as a young handsome man who can make anyone fall in love with his arrows. He is also called as **Kaamadeva**. Manmatha is married to Rati.

Legend says there was a demon by name **Taraka** who used to trouble God and Angels. They were informed by Sages that Taraka can be defeated only by Shiva's lineage. Indra requested Manmatha to induce Love in Lord Shiva so that he can be attracted to Paravathi devi. Manmatha did accept Indra's difficult offer and went to Kailasa (place where Shiva resides) and shoot arrows at Shiva when he was deeply meditating. Shiva was very furious by this act and opened his third eye in anger which was enough to burn Manmatha into ashes. And it is said because of this act, spirit of love within Manmatha was spread in the universe which resulted in increase of lust and desire among the people. Then with request from Parvathi, he brings back life to Manmatha and agrees for Paravathi's union. Together, they give birth to a son by name Karthikeya who went on to defeat Taraka.

**Moral:**

Build meaningful relationships with people and always ensure your attachment is not mere lust which helps to lead a happy and purposeful life.

**Versatile Characters: In the World of Kagga**

DVG brings in the example of Lord Shiva in this Kagga and states Shiva, the one who is ever-determined and focussed is happy to marry Gauri and lead a happy family life (without having mere lust), so don't give an excuse stating family commitments as a hurdle in achieving your dreams, In fact, if you build a good meaningful relation it actually helps you to achieve your dreams



# Harishchandra

Kagga:

ಸುರಪಸಭೆಯಲಿ ಗಾಧಿಸುತ ವಸಿಷ್ಠ ಸ್ಪರ್ಧೆ /

ಧರೆಯೊಳದರಿಂ ಹರಿಶ್ಚಂದ್ರಂಗೆ ತಪನೆ ||

ಬರುವುದಿಂತೆತ್ತಣಿನೊ ಬೇಡದ ಪ್ರಾರಬ್ಧ /

ಕರುಮಗತಿ ಕೃತ್ರಿಮವೊ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

surapa-sabhe-yali gaadhi-suta vasistha spar-dhe |

dhare-yolada-rim harischandra-ge tapane ||

baruvudu-etta-nino beda-da praa-rab-dha |

karuma-gati kruti-mavo – mankuthimma ||

Summary:

*“Great sages Vishwamitra and Vasistha were having an argument in the court of Lord Indra about finding a true honest man in the world, which resulted in Harishchandra undergoing lot of troubles. You never know what deeds you did in past or the*

**Versatile Characters: In the World of Kagga**

*various different scenarios which can haunt you, it is very difficult to ascertain life - Mankuthimma”*

**Story:**

**Harishchandra** was the ruler of Ayodhya and he was one of the great King who never once in his life lied and always kept the promises he made. He was a very good King who looked after his people very well as they all led a happy and peaceful life.

As fate turns out, once when he was hunting in a forest enters Sage Vishwamitra's ashrama. Vishwamitra was doing some penance and was disturbed by his entry, he became very angry and cursed the King very badly. King apologized and promised to offer whole of his Kingdom to Sage and Vishwamitra to test the King did accept the offer and demanded donation along with it.

King requested for a month's time and returned. He left his kingdom and started to look for work so that he can keep up his promise (He couldn't use any of the already available riches as they are to be donated as part of his kingdom). He was not able to find any job and was left with only option of selling his wife and kid as slaves.

Finally, with no other option left, he sold himself as a slave to a man who oversaw the burial ground. With this money he was able to donate everything to Vishwamitra.

After few days, his son dies because of a snake bite and his wife takes him to the burial ground. Seeing this Harishchandra was grief stuck and encountered another moral dilemma. He couldn't allow

**Versatile Characters: In the World of Kagga**

cremation without paying money to burial in charge, but they didn't have any money to pay for. Even with these personal difficulties Harishchandra didn't choose the easy way of lying or cheating which pleased the Gods and they appeared and blessed them by taking them to heaven along with the people of his kingdom.

It is said, Mahatma Gandhi was very much impressed with this story and decided to cultivate the habit of telling truth in his life.

### **Moral:**

Whether you are directly involved or not, in your life you may end up facing lot of challenges due to various scenarios. Still you should follow your ethics till the very end.

DVG quotes example of King Harishchandra who endured lot of challenges and troubles as the argument between Sages Vishwamitra and Vasishta resulted in Vishwamitra testing King's honesty and truthfulness. Though Harishchandra was no way involved in the argument directly, he still had to go through lots of trouble. But Harishchandra maintained his honesty all throughout and won the blessing of sages and gods.

# Valmiki

Kagga:

ನಿನಗಿರದ ಕಣ್ ಬಾಯಿ ವಾಲ್ಮೀಕಿಗೇಂತಾಯ್ತು? |  
ಮುನಿಕವಿತೆಗೆಂತು ನಿನ್ನೆದೆಯೊಳೆಡೆಯಾಯ್ತು? ||  
ಘನಮಹಿಮನೊಳ್ ಜ್ವಲಿಸುತಿತರರೊಳು ನಿದ್ರಿಸುತೆ |  
ಅನಲನೆಲ್ಲರೊಳಿಹನು - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

ninagirada kan baayi valmiki-ge-entaaythu? |  
muni-kavite-gentu nin-nede-yole-yedeyaaythu ||  
ghana-mahima-nol jwali-suti-tararolu nidrisute |  
anala-nella-ro-lihanu -mankuthimma ||

Summary:

*"Aren't we blessed with the same eyes and mouth as of Valmiki? Poetry (Ramayana) written by sage has found its place in your heart. The inner spirit of seeking greatness or creating something epic is present in all of us, whereas only difference being for great people it is awakened and for others it is in sleep mode - Mankuthimma"*

Versatile Characters: In the World of Kagga

## Story:

**Valmiki** is the Maharishi who is considered as Adi Kavi (First Poet). He is the one who has blessed us all with the epic Ramayana. Before becoming Maharishi, he was a dacoit who used to loot people for living. Once he encountered great sage **Narada** by giving example of Lord Rama advised him to follow the path of righteousness which he sincerely followed.

He followed strict rituals and penance for gaining knowledge and he was blessed by Narada and other Gods who called him as Valmiki (meaning Ant-Hill, which was formed on top of his body during his strict rituals and penance).

Once in a forest, he noticed two crane birds being together which were happy for each other. Suddenly an arrow from a hunter hit the male bird and it died on spot, seeing this female bird chirped in agony. Valmiki, who was witnessing this was not able to bear it and the words from his mouth came in the form of a sloka/chant. By this, he discovered his hidden talent of reciting poetry.

Then it was advised by Narada to Valmiki that he should depict whole of Rama's journey through his poetry. Valmiki thus composed Ramayana (Life story of Lord Rama) in poetry which has 24,000 stanzas/slokas and it was first of its kind in human history. Hence, Valmiki was rightly called as Adi Kavi.

**Moral:**

Everyone has the same set of abilities to achieve anything with only difference being winners hone their skills and losers just ignore them.

DVG takes example of Valmiki and gives us confidence that if we are determined and focussed, we all could create something which would be eternal.



# Kaikeyi & Manthara

Kagga:

ಆಶೆ ಮಂಥರೆ, ನರವಿವೇಚನೆಯೆ ಕೈಕೇಯಿ /  
ಬೀಸೆ ಮನದುಸಿರು ಮತಿದೀಪವಲೆಯುವುದು ||  
ವಾಸನೆಗಳನುಕೂಲ ಸತ್ಯತರ್ಕಕೆ ಶೂಲ /  
ಶೋಷಿಸಾ ವಾಸನೆಯ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

aashe mantare, nara-vive-chaneye kaikeyi |  
beese mana-durisu mati-deepa-vale-yuvudu ||  
vaasane-galanu-koola satya-tarkake shoola |  
sho-shi-sha vaasaneya – mankuthimma ||

Summary:

*“All our desires are like Mantare and the reasoning or thought process what we do is like Kaikeyi. We all would be leading a thoughtful life until desires sweep us. Once desire manipulates us, we won't be in a position to distinguish between truth or false with a rational mind and will start acting stupidly.*

Versatile Characters: In the World of Kagga

*Always try to suppress those kind of temptations -  
Mankuthimma”*

Story:

**Kaikeyi** is one of the important characters of Ramayana. Kaikeyi is the third wife of King Dasharatha and mother of Bharatha. It is described that Kaikeyi was the most beautiful of Dasharatha's wives and king favoured her a lot.

When Dasharatha decided to crown Rama (the eldest son) as next king of Ayodhya, everybody was very happy including Kaikeyi. But on the day, she was misguided by her caretaker Manthara and was brainwashed to invoke her past two boons which was not utilized by her. (Kaikeyi in past had saved life of Dasharatha and the king was very pleased to give two boons to Kaikeyi of which she can ask anything of her choice at any point of time).

**Manthara** is depicted as an ugly hunch-backed caretaker with evil thoughts in mind but who is a very good manipulator through her words. She brought ill thoughts in the mind of Kaikeyi stating, if Rama becomes the next king then step-motherly treatment would be extended towards her and Kousalya (Rama's mother) may gain upper hand in daily administrative powers and also Bharatha would be treated unfairly and won't be enjoying any positions of power.

Kaikeyi who was stuck by jealousy at that time ensured to make use of the boon and did ask her two wishes:

- Bharatha should be crowned as next king
- Rama should be sent to forest for fourteen years

**Versatile Characters: In the World of Kagga**

Dasharatha was heartbroken by listening to this but Kaikeyi was very adamant and indeed ensured her words were taken as ruling.

Rama did oblige to the ruling and went to forest, Dasharatha was very sad and died in few days, Bharatha after knowing all this declined to become the King of Ayodhya. In meantime, Kaikeyi realized her mistake and repented for the same. Upon Rama's arrival she did apologise for which Rama who was not even one ounce sad, greeted her humbly and took her blessing and said that no harm was done and there is no need to apologize being his mother.

**Moral:**

When people go behind lust and listen to greedy people it will always lead to suffering and bad things in life.

DVG uses the way Mantare manipulates Kaikeyi, to warn us not to go behind jealousy, don't listen to greedy people's advice and always do think twice before acting in haste.

# Bharatha

Kagga:

*ದೊರೆತನದ ಜಟಿಲಗಳ, ಕುಟಿಲಗಳ, ಖರಿನಗಳ |*

*ಭರತನುಳಿಸಿದನೆ ರಾಮನ ತೀರ್ಪಿಗೆಂದು ||*

*ಅರಿವಿಗಿಹ ಕರ್ತವ್ಯಭಾರವನು ತಾನರಿತು |*

*ಧುರವ ಧರಿಸಿದನವನು - ಮಂಕುತಿಮ್ಮ ||*

Transliteration:

**dore-tanada jatila-gala, kutila-gala, khatina-gala |**

**bharatha-nuli-sidane raama-na teerpi-gendu ||**

**arivi-tiha kartavya-bhaara-vanu taa-naritu |**

**dhurava dhari-sida-navanu - mankuthimma ||**

Summary:

*“Lots of difficulties, issues and decisions to be made as a King and Bharatha didn't keep them in waiting as Lord Rama was not there. He was self-aware of the duties and indeed worked on all the issues even though he was not designated to - Mankuthimma”*

### **Story:**

**Bharatha** is second son of King Dasharatha, born to Kaikeyi. He was half-brother to Lord Rama.

When Bharatha was holidaying, Lord Rama along with Sita and Lakshmana were made to go to exile for 14 years due to Kaikeyi's cunning plan, which also prevented Rama from being crowned as a King.

When Bharatha was made aware of this, he became very angry at the injustice served and scolded his mother for the wrong deeds. He went in search of Lord Rama in the forests. Finally, when he met Lord Rama, he tried to convince him to come back and serve the kingdom. But Rama didn't oblige and made him aware of the promise. Bharatha was in no mood to listen to Rama and was very reluctant and at the other hand Rama was not changing his stand. So finally, Bharatha decided that he won't be taking the position of King and also won't be in Ayodhya enjoying all the luxuries. He requested Rama to give his footwear (slippers) and carried them in his head and announced no matter where Rama would be, Rama will be the real king and for time-being Bharatha will be ruling whole of Ayodhya in his absence and as soon as Rama's exile is completed, Rama should oblige and accept to be the King.

Returning from forest, as said, he started to reside at Nandigram (Outside of Ayodhya) living a simple life but governing the whole of Ayodhya with his good administrative skills.

Later when Rama's returns from Lanka (after 14 years), everyone was reunited, and Rama was crowned as the King of Ayodhya.

**Moral:**

We should be eager to do a positive impact wherever possible if our skillset matches with the need and shouldn't stop ourselves just because of the social designation or norm we have been assigned with.

DVG uses the example of Bharatha to depict selflessness and to educate us that we need not be associated with a designation or role all the time to perform duties/skill we are blessed/acquired with.



# Maricha

Kagga:

ಧಾರುಣೀಸುತೆಯವೊಲು ದೃಢಮನಸ್ಕರದಾರು? |

ಮಾರೀಚಹರಣವಡ್ತಾಡಲೇನಾಯ್ತು? ||

ವಾರಿಧಿಯೊಳಡಗಿ ನಿದ್ರಿಪ ಬಾಡವವೊ ತೃಷ್ಣೆ |

ಆರದನು ಕೆರಳಿಪರೊ! - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

dhaaru-ni-sute-yavolu druda-manaska-ru-yaar-idaru ? |

maaricha-harana-oddadalu-en-aythu ? ||

vaari-dhi-yo-ladagi nidripa baaDavavo trushne |

aaradanu kerali-paro ! – mankuthimma ||

Summary:

*“Can we find anyone in this world who is more determined than Sita? But what happened to her when she saw Golden Deer (Disguise of Demon Maricha)? Deep down in everyone’s heart there is an unrelenting desire which can be awakened by someone or something and who knows who or what it is! – Mankuthimma”*

## **Story:**

**Maricha** is one of the important characters in the epic Ramayana. At the start of Ramayana when sage Vishwamitra sought help of young Rama and Lakshmana to protect the yagna he was about to conduct; they were attacked by Maricha and Subahu, demon sons of Tataka. Rama had killed Tataka and Subahu in the battle while he let go of Maricha.

Later Rama attacked Maricha again in the deep forest when saints complained to him that Maricha and his rakshas (demons) were creating a lot of trouble for their daily deeds. This time too, he was warned and sent.

After this incident, Maricha was very much aware of the godly powers Lord Rama possess and decided to keep away from him until Ravana came for his help to kidnap Sita. Ravana devised cruel plan of kidnap and sought Maricha's help, for which Maricha was reluctant to help and he described the powers of Rama and advised Ravana to abort his plans. Ravana never heeded to the advice of Maricha and threatened to kill him. Knowing the consequences, Maricha decided to die in hands of Rama instead of Ravana.

As per the kidnap plan, Maricha transformed himself as a golden deer and made appearance in front of Sita's hut in the forest. Sita was very much mesmerized with the beauty of the deer and pleaded with Rama to go get it for her. Rama and Lakshmana aware of the illusions these demons create, tried to make Sita understand but as she didn't listen to them, Lord Rama went in search of golden deer.

**Versatile Characters: In the World of Kagga**

One of the Rama's arrow hit the deer and to trick Lakshmana, Maricha cried for help as if Rama got hurt and shouted "Lakshmana, Lakshmana", Lakshmana on hearing the cry left Sita alone at the hut and came in search of Rama. Thus, Maricha played an important role in the kidnap of Sita.

**Moral:**

We live with an illusion that we are strong minded and focussed, nothing can deviate us from our main goal, but it is always advised to be do a self-check when you encounter different scenarios in your life.

Even the people with strongest will and determination may be distracted and DVG uses the example of Sita's desire towards golden deer to warn us the same.

# Hanuman

Kagga:

ಘನತತ್ವವೊಂದಕ್ಕೆ ದಿನರಾತ್ರಿ ಮನಸೋತು /

ನೆನೆಯದಿನ್ನೊಂದನೆಲ್ಲವ ನೀಡುತದರಾ ||

ಅನುಸಂಧಿಯಲಿ ಜೀವಭಾರವನು ಮರೆಯುವುದು /

ಹನುಮನುಪದೇಶ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

ghana-tatva-ondakke dina-ratri mana-sothu |

neneya-di-non-danu-ella needu-ta-adara ||

anu-sandhiyali jeeva-bhaaranavanu mare-yuvudu |

hanumana-upadesha – mankuthimma ||

Summary:

*“Always keep thinking about something very great and special with all your heart, keep thinking and working towards it all the time. You should enjoy the process of attaining that goal by not concentrating much on trivial day-today life issues. These are the life principles which we all can learn from the life of Hanuman - Mankuthimma”*

## Story:

**Hanuman** is one of the important characters in the epic Ramayana. He is an ardent devotee of Lord Rama. He has a very strong physique and lot of superpowers which makes him powerful.

When Rama and Lakshmana came down south in search of Sita, they met Hanuman who by the virtue had known he is going to dedicate his life serving Lord Rama. When search teams were made to explore different directions, Rama trusted Hanuman and gave his personal ring so that he can show that to Sita as proof of his acquaintance. Hanuman used his superpowers to fly across the Indian Ocean to reach Lanka and he was able to see Sita being confined in a garden. He met Sita and was quick in explaining all about Rama and the latest progresses. He was caught in action when coming back from Lanka and was arrested. Ravana ordered his tail to be burnt but Hanuman with his superpowers was able to grow his tail long enough so that he torched whole of Ravana's palace and half of Lanka was in fire. Then he came back safely to Rama and conveyed the news of Sita's wellbeing and prepared for the war against the evil Ravana.

During the final battle in Lanka when Lakshmana fell unconscious, Hanuman flew to get Sanjeevani but was not able to identify the plant. Instead of wasting time, he lifted the whole mountain and flew back to Lanka. This is one of the most heroic things in Ramayana and the same is depicted in lots of pictures.

One whole chapter of Ramayana called Sundara Kanda is dedicated to Hanuman and depicts how heroically he helped in the rescue of Sita.

**Versatile Characters: In the World of Kagga**

Though being a strong warrior and very knowledgeable, it is Hanuman's humble devotion towards Lord Rama which stands apart whole throughout Ramayana.

### **Moral:**

When we focus on creating or attaining something great, we should always work towards it day-in and day-out without getting influenced by the daily distractions.

In this Kagga, DVG gives us the roadmap to success taking the dedication of Hanuman's devotion towards Lord Rama as an example. For Hanuman, single greatest purpose of his life was to serve Lord Rama and he did it whole heartedly every day and for us single greatest thing or passion may be different but the hard-work and dedication we should be putting to attain it should be something similar to Hanuman.

# Shabari

Kagga:

ತನ್ನ ರುಚಿ ರಾಮರುಚಿ; ತನ್ನ ಸಂತುಷ್ಟಿ ಪರಿ- /

ಪೂರ್ಣವಪ್ಪುದು ರಾಮಸಂತುಷ್ಟಿಯಿಂದೆ ||

ಎನ್ನುವಾ ಸಾಜಾದಾ ದೈವಾತ್ಮಭಾವದಲಿ /

ಧನ್ಯಳಾದಳು ಶಬರಿ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

**tanna ruchi rama-ruchi; tanna santusthi pari- |**

**poorna-vappudu rama-santhusti-yinde ||**

**ennuva saajaadaa dai-vaatma-bhaavadali |**

**dhanya-laadalu shabari – mankuthimma ||**

Summary:

*“The taste of her’s is that of Lord Rama’s; her satisfaction entirely depends on the satisfaction of Lord Rama; these were the beliefs with which Shabari was able to lead a divine life in this world naturally and did attained the state of elevation - Mankuthimma”*

**Versatile Characters: In the World of Kagga**

## Story:

Shabari is one of the biggest devotees of Lord Rama and is very well known for the patience with which she waited to meet Lord Rama in the epic Ramayana.

Shabari was a tribal woman born to a hunter in the forests of India. Her family was all set to perform animal sacrifice during her wedding which she opposed and ran away deep into the forest.

She went into different Sage ashrams and requested them to teach her about 'God' and 'Dharma'. As she was from tribal class, no one was ready to accept her as their student. Later she met Sage Matanga who accepted her as student, for whom she served with devotion. Sage Matanga during his old days called up Shabari and said that *"He is about to die and can fulfil any of her wishes"*, Shabari was very sad and said *"Can she be taken along with him"* for which Matanga blessed her and told she has to wait till she sees Lord Rama to attain salvation.

From then Shabari started to wait for Lord Rama everyday and used to pick up the best of fruits from the forest. She used to taste it in prior to make sure they are of good quality so that she can serve Lord Rama. This wait continued for years.

Rama during his exile did come near the ashram in which Shabari used to live, knowing this Shabari came running towards Lord Rama and offered the fruits she had collected for that day and offered to Lord Rama. Lakshmana was shocked to see the tasted fruits being offered, but Rama without hesitation accepted the fruits and did eat them and said those were the sweetest fruits he had ever had.

**Versatile Characters: In the World of Kagga**



Rama pleased with her devotion, fulfilled her wish of salvation.

Even today people use the phrase '*Shabari Bhakthi*' to indicate the undying devotion one has towards God.

**Moral:**

If you want to attain something great, you need patience and belief to wait for it indefinitely and work towards it every day.

DVG illustrates the devotion of Shabari towards Lord Rama which signifies the importance of belief and perseverance with which we all need to stick to in order to fulfil our dreams.

# Vyasa

Kagga:

ಪ್ರೀತಿಮಹಿಮೆಯ ಚಿತ್ರರೀತಿಯಂ ವಾಲ್ಮೀಕಿ |

ನೀತಿಸೂಕ್ಷ್ಮದ ಗಹನಮಾರ್ಗಮಂ ವ್ಯಾಸರ್ ||

ಗೀತೆಯಲಿ ವಿಶ್ವಜೀವನರಹಸ್ಯವನವರ್ |

ಖ್ಯಾತಿಸಿಹರದು ಕಾವ್ಯ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

preethi-mahimeya chitra-reethiyim valmiki |

neethi-su-shmada gahana-maarga-mam vyasar ||

geethe-yali vishwa-jeeva-rahasya-va-navar |

kyati-si-haradu kavya - mankuthimma

Summary:

*“Valmiki has depicted the importance of love in the form of a beautiful picture in his poetry (Ramayana), Vyasa has adapted the path of values and ethics in his poetry (Mahabharatha), Entire world's secrets are embedded in Bhagavadgita, these are the primary essence which have made this poetry eternal - Mankuthimma”*

### **Story:**

**Vyasa** is the author of the epic Mahabharatha. Vyasa was the grandfather of all the Kauravas and Pandavas between whom the Kurukshetra war took place.

Vyasa was the one who helped to categorize Vedas logically into groups and thus he is famously known as '**Vedavyasa**'.

Vyasa authored the whole of Mahabharatha and requested Lord Ganapathi to write it out for him. Mahabharatha ended up with 1,00,000 slokas/stanzas making it one of the biggest epics ever written all around the world.

Vyasa is credited with authoring Brahma Sutra (The text arranges and summarizes the philosophical and spiritual ideas in the Upanishads), Yoga Bhashya (Commentary on Patanjali's Yoga Sutras) and lot of Puranas (Hindu Religious Texts).

### **Moral:**

If your work must be remembered for long, then it should have life values and morals which are applicable for any generation.

DVG advises us to inculcate the habit of love, ethics and life morals in anything we create so that they would be accepted and celebrated in future by taking examples of evergreen Ramayana, Mahabharatha and Bhagavadgita.

# Dharmaraaya / Yudisthira

Kagga:

ಶುನಕ ಬೆಂಬತ್ತಿತಲ ಧರ್ಮಜನ ಕಡೆವರಂ |  
ನಿನಗಂತು ಸಂಗಡಿಗನೊರ್ವನೆಡೆಬಿಡದನ್ ||  
ಇಣಕಿ ನೋಡರದಾರುಮೆನ್ನುವೆಡೆ ಕಾದಿಹನು |  
ಅಣಕಿಗ ಮನಸ್ಸಾಕ್ಷಿ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

shunaka bem-batti-tala dharma-jana kade-varam |  
nina-gantu sanga-diga-norva-nede-bidadan ||  
inaki nodara-adaaru-ennu-vede kaadi-hanu |  
anakiga mana-sakshi – mankuthimma ||

Summary:

*“A dog followed Dharmaraaya till the very end (on his way to Heaven), similarly even you have a partner all throughout your life. If you try to have sneak peek of who it is, he is your inner conscience - Mankuthimma”*

## Story:

**Dharmaraaya** or **Yudisthira** is the eldest of Pandavas in the epic Mahabharatha. Right from his childhood days he was always on the good side upholding truth and dharma, no matter what the situation is. People had very good opinion on him and everyone was eager to see his rule as a King, for he was always righteous, truthful and patient. He always respected teachers and elders and never once did he wish any evil for others.

Yudisthira had a bad habit of playing game of dices and placing bets. Shakuni took undue advantage of this and won games of dice against Yudisthira which resulted in their exile and all the troubles Pandavas faced.

Yudisthira was the leader of Pandavas during Kurukshetra war and lead them to victory successfully.

After ruling the kingdom very well for many years, he got tired of it and started his journey towards Mount Meru along with other Pandavas. A dog accompanied Yudisthira during the journey and it was he alone who made it to the top. When the doors of heaven were open, Indra said he is most welcome to the heaven but he should be saying good bye to the dog, for which Yudisthira who always followed Dharma opposed stating, *'Dog was my companion all throughout, if it is not allowed then he is ready to sacrifice the heaven'*. Finally, it turned out to be Yamaraja who was disguised as dog and said, *"You are a man of compassion and you are an example for all other living beings"*.

**Moral:**

Whatever we do in our life, good or bad, we will always be answerable to our conscience.

We follow certain rules and regulations for the fear of someone monitoring us and when given a slightest of opportunity, human tendency is to find a loophole and break it. But, DVG warns us that our conscience is always awake and monitors all the activity we do, and we should be responsible in our deeds either good or bad.

# Bhima

Kagga:

ವ್ಯಾಮೋಹವಿಲ್ಲದ ಪ್ರೇಮ ನಿರ್ಭರವಿರಲಿ |  
ಭೀಮಸಾಹಸವಿರಲಿ ಹಗೆತನವನುಳಿದು ||  
ನೇಮನಿಷ್ಠೆಗಳಿರಲಿ ಡಂಭಕರಿಣತೆ ಬಿಟ್ಟು |  
ಸೌಮ್ಯವೆಲ್ಲಡೆಯಿರಲಿ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

vya-moha-villada prema nir-bhara-virali |  
bhima-saahasa-virali ha-gey-tanavanu-ulidu ||  
nema-nisthe-ga-lirali dham-bha-katinate bittu |  
soumya-velled-e-irali – mankuthimma ||

Summary:

*“Hope there is lots of love around which exists without any possessiveness, Like Bhima without having any hatred just showcase your bravery and courage. Don’t do your routine just for showcasing but do follow all the rules and rituals, let courtesy and smoothness prevail everywhere - Mankuthimma”*

## **Story:**

**Bhima** was the strongest of all the characters depicted in the epic Mahabharatha. He was the second son of Pandu and Kunti. Right from childhood, he had enormous physical strength. According to legends, he is the incarnation of Lord Hanuman. Bhima's appetite was big, and his mother used to share half of the family's food for him alone.

It was Bhima who rescued Pandavas when their house was caught on fire. Bhima was the one who fought Bakasura (the demon) and saved the whole village from his troubles.

Bhima was very famous in using his Gadhe (main weapon) and he was the one who was brave enough to fight notorious demons like Jarasandha, Jatasura and Kichaka.

During the Kurukshetra war, he played an important role and was responsible for killing Duryodhana, Dushyasana and many other Kauravas.

Through various bravery acts of his, he remains an icon till date.

## **Moral:**

We should lead a life which is full of love but no possessiveness, fight all the troubles with braveness not with any hatred, any work which we perform should abide to its rules and not for mere show-off. In doing so we all should show politeness.

DVG wishes for a world full of love, bravery and ethics filled with lots of grace and quotes Bhima as an example for the same.



# Arjuna / Paartha

Kagga:

ಗರುವಭಂಗವನಾಗಿಸಿದನು ಗರುಡಂಗೆ ಹರಿ |  
ಮುರಿಯಿಸಿದನಂತೆ ಫಲಗುಣನ ಹೆಮ್ಮೆಯನು ||  
ಕರುಬುವಿಧಿಸೈರಿಸನು ದರ್ಪವನದಾರೊಳಂ |  
ಶಿರವ ಬಾಗಿಹುದೆ ಸಿರಿ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

garuva-bhangava-naagi-sidanu garu-dange hari |  
muri-yisi-da-nante phal-gu-nana hemme-yanu ||  
karuba-vidhi-sairi-sanu darpa-vana-daa-rolam |  
shira-va baagi-suvude siri – mankuthimma ||

Summary:

*“Lord Hari (Sri Vishnu) was quick in bringing shame to Garuda who was showing arrogance, He ensured to keep Arjuna’s show-off attitude in check, Fate doesn’t like people who throw tantrums with their attitude, being humble is the right approach - Mankuthimma”*

## Story:

**Arjuna** is one of the most important characters in the epic Mahabharatha. He was third among the five pandavas and was born to Kunti and King Pandu. During his childhood days he was trained by guru Dronacharya who had promised to make him the best archer in the world and helped in achieving the same.

Arjuna was the one who was able to break the challenge set by Drupada, father of Draupadi, during the swayamvara (choosing the husband on her own). He was able to hit the eye of a golden fish just by looking into its reflection from the water. Arjuna was the only warrior who could easily crack Chakravyuha (Circular Battle Formation)

Arjuna was favorite to his guru Dronacharya and Lord Krishna. Krishna's sister Subhadra was married to Arjuna.

During the Kurukshetra war, Arjuna was one of the fearless warriors. Lord Krishna himself offered to be his chariot and guided him all throughout. Because of Arjuna's questions, Lord Krishna recited '*Bhagavadgeetha*' which is considered as sacred text which gives assurance to lead a strong and happy life.

## Moral:

Being arrogant or too proud of one's achievement will always lead to downfall, no matter what or how much we achieve in life it is always good to be humble.

DVG advises us to lead a humble life by taking examples of great Garuda and Arjuna who were the mightiest people, who always used to showcase their arrogance because of their skills. These two were led into different circumstances in life by fate which resulted in shame and humiliation and their might was not there for rescue.

# Sisyphus

Kagga:

ಗಿರಿಯ ಮೇಲಕೆ ದೊಡ್ಡ ಬಂಡೆಯನು ಸಿಸಿಫಸನು /

ಉರುಳಿಸಿರಲೊಂದೆರಡು ಮಾರು ಘಾಸಿಯಲಿ //

ಸರಿದು ಕೆಳಕದದೆಂತೊ ಜಾರುವುದು ಮರಮರಳಿ /

ಪುರುಷಪ್ರಗತಿಯಂತು - ಮಂಕುತಿಮ್ಮ //

Transliteration:

**giriya melake dodda bandeyanu sisphus'nu**

**urilisalonderadu maaru ghaasiyali**

**saridu kelakadadento jaaruvudu maramarali**

**purushapragathiyantu – mankuthimma**

Summary:

*“No matter how much hard work Sishyphus had put to carry the boulder to the top of the mountain, it used to roll down for one or other reason. Human progress is very similar to this process - Mankuthimma”*

**Versatile Characters: In the World of Kagga**

## **Story:**

**Sisyphus** is a character from Greek mythology. He was believed to have cheated death twice and was punished to carry a boulder uphill and get it placed on the top, but somehow it used to roll down and he was supposed to continue this action without stopping till he meets his objective.

There are various terminologies and adjectives derived based on this in our day today lives:

**Sisyphean Task:** The task, which is extremely difficult, needs lot of hard work that ends up with little or no result

**Sisyphusian Condition:** The experiment name given to see how workers respond when the meaning or value of their task gets less.

There are various theories out there which states different philosophies around this state of mind to carry out the task even though it seems futile.

## **Moral:**

Every generation claims itself to be very intelligent than its previous one and claim to have made lot of progress. This process of striving hard for progress is never ending and goes on forever.

DVG uses the punishment of Sisyphus to depict the hard-work and the illusion of attainment of human progress we all strive for.

**Versatile Characters: In the World of Kagga**

# Diogenes

Kagga:

ಸತ್ಯವಂತನನರಸಲೆನುತ ಪೇಟೆಗಳೊಳಗೆ /  
ಹುಟ್ಟುಹಗಲೊಳೆ ದೀವಿಗೆಯ ಹಿಡಿದು ನೆಡೆದು ||  
ಕೆಟ್ಟುದೀ ಜಗವೆಂದು ತೊಟ್ಟಿಯೊಳೆ ವಸಿಸಿದನು /  
ತಾತ್ವಿಕ ಡಯೋಜೆನಿಸ್ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

satya-vantana-arasa-lenuta pete-gala-olage |  
huttu-hagalole dee-vige hi-di-du ne-de-du ||  
kettu-di jaga-vendu totti-yole vasi-sidanu |  
taat-vika dio-gene-sis – mankuthimma ||

Summary:

*“By holding a lamp on a sunny day, he was on search for an honest true man in different cities. Not finding anyone, he came back and judged the world to be bad and started to live himself in a well. This was the philosophy of Diogenes - Mankuthimma”*

Versatile Characters: In the World of Kagga

## Story:

**Diogenes** was a Greek philosopher who believed in the philosophy of **Cynicism** (In brief it meant the purpose of life is to live by good morals and lead a simple life free from all materialistic possessions). He led a life of begging and used to sleep in a ceramic pot.

He is famously known for searching honest men in the streets of Greece holding a lantern. He was not able to find anyone, and it was treated to be as a philosophical stunt.

He was of the same time as Plato and was a critic of him. Plato is said to have quoted “*Diogenes is a Socrates gone mad*”. Diogenes is known for his outspokenness. Once Alexander was in the same town of Diogenes and wished to meet him, later found Diogenes resting in broad sunlight. He approached Diogenes and after introduction asked could he be of any help to him for which Diogenes frankly replied “Yes, do get out of my sunlight”. Alexander was amazed at the braveness and spirit the philosopher had shown and said “If I was not Alexander, I would be Diogenes” for which he responded “If I was not Diogenes, I would also wish to be Diogenes”.

## Moral:

Don't go in search of goodness, as Mahatma Gandhi said “Be the change you are looking for”.

DVG sarcastically teases the philosophy of Diogenes, there by conveying don't live within boundaries just with an excuse that world is not as per your expectation.

# Cleopatra

Kagga:

ನಾಸಿಕದ ಮಾಟದಿಂದಾ ಕ್ಲಿಯೋಪ್ಯಾಟ್ರಳಿಗೆ /  
ದಾಸರಾದರು ಶೂರ ಸೀಸರ್ ಆಂಟನಿಗಳ್ //  
ದೇಶಚರಿತೆಗಮವರ ಜಸಕಮಂಕುಶವಾಯ್ತು /  
ನಾಸಾಪುಟದ ರೇಖೆ- ಮಂಕುತಿಮ್ಮ //

Transliteration:

naasikada maaTa-dinda cleopatra-lige  
daasa-raadaru shUra caesar anthony-gal  
desha-charite-gamavara jasaka ankusha vaythu  
naasaa-putada ray-khe – mankuthimma

Summary:

*“Most capable and courageous rulers Caesar and Anthony were fooled by the shape and beauty of Cleopatra’s nose and became slaves of her. Thus, shape of one nose acted as an*



*instrument which resulted in one whole nation's history being shamed - Mankuthimma”*

**Story:**

This is the story about one of the charismatic female rulers of the western world. **Cleopatra** was the queen of Egypt who was very much acclaimed for her diplomatic skills and high intellectual power. She was a polyglot knowing close to nine languages. There is so much historical documentation on the physical beauty of the queen and one of historians describe her as ‘a women of surpassing beauty’, she was said to be having charming voice and a beautiful nose. Cleopatra was clever enough to utilise her charm in ambitious game of thrones where she was in constant battle either to win it or govern it.

**Julius Caesar** was one of the most renowned Roman military general and statesmen, he was willing to establish monarchy in Rome. Caesar followed his enemy into the lands of Egypt where he saw Cleopatra and fell in love with her. Cleopatra used Caesar and his army to cease power from her brother in Egypt. Caesar and Cleopatra went back to Rome, but she returned soon after the assassination of Caesar.

Mark Antony who was long-time associate and ally of Caesar too got attracted to Cleopatra's beauty and started to have a political and romantic alliance. But when Roman empire waged war against them and was in verge of victory, Antony took his own life and soon after Cleopatra too committed suicide. Later, Egypt became part of Roman Empire.

**Versatile Characters: In the World of Kagga**

Legacy of Cleopatra stands even today, and much is attributed to the beauty and the charisma she had during her day and people used to treat her like 'goddess'. There are good and bad perspectives about her rule and the way she manipulated men to continue being in power, but no one can deny that she is one of defining feminists of the era.

### **Moral:**

No matter how great people are, if they are not strong minded then they will become slaves to petty things and decisions they take could result in new course and of history being written which usually be remembered for bad.

The beauty and quirkiness of Cleopatra is cleverly used by DVG to educate us not to be fooled by trivial desires.

# Tyagaraja

Kagga:

ಆಗುಂಬೆಯಸ್ತಮಯ ದ್ರೋಣಪರ್ವತದುದಯ /

ತ್ಯಾಗರಾಜನ ಗಾನ ವಾಲ್ಮೀಕಿ ಕವನ ||

ಆಗಿಸವೆ ತಾವಿವೆಮ್ಮಂತರಂಗದಿ ಸತ್ಯ /

ಯೋಗಪುಲಕಾಂಕುರವ? - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

aagumbeya astamaya drona-parvatada-udaya

tyagaraajana gaana valmiki kavana ||

aagisive taavivemma antarangadi satya |

yoga-pulakaankurava ? – mankuthimma

Summary:

*“Sunsets of Agumbe, Sunrise of Drona hills, melodies of Tyagaraaja, poems of Valmiki, won't these things arise a kind of excitement and realization of inner truth? - Mankuthimma”*

**Agumbe** – A Village in Karnataka which is surrounded by Western Ghats

**Drona Hills** – Also called as Bababuddan giri is a mountain in the Western Ghats range.

**Versatile Characters: In the World of Kagga**

## Story:

**Tyagaraja** is one of the best and renowned music composers and his contributions to the carnatic music is unparalleled. Born in Tiruvayur town of Tamilnadu, India, he was a child prodigy. His teacher had indeed written a reference to King to make Tyagaraja as part of musicians in his court but when the invitation from the King reached Tyagaraja, he declined it humbly. Tyagaraja treated music as a divine experience to relish his life, he led a saintly life and devoted his life in service of music and Lord Rama. Legends say he has composed close to 24,000 songs out of which around 700 exists today.

Contributions to the carnatic music has earned him an iconic status in the musical world and his musical compositions are celebrated everyday till date. Every year to honour his work and life, 'Tyagaraja Aradhane' is held at his birthplace which provides an opportunity for the best in the carnatic musical world to get together and present the divine music to one and all.

If you want to experience Tyagaraja's composition, then "*Endaro Mahaanubhavulu*" is the most recommended one.

## Moral:

Small pleasures of joy which life offers should be enjoyed like sunrise, sunsets, poetry and music. These things will help us realize inner joy and contentment.

DVG chooses the best of examples to depict simple pleasures, to make us understand small joys of life.

# Mankuthimma

Kagga:

ಮಂಕುತಿಮ್ಮನ ಹೆಸರು ಬಿಂಕಕ್ಕೆ ಸಾಲದೆನೆ |  
ವೆಂಕನಿಗೂ ಕಂಕನಿಗೂ ಶಂಕರಾರ್ಯನಿಗೂ ||  
ಅಂಕಿತವ ಮಾಳ್ಗೆ ಜನರವರೋದಿದರೆ ಸಾಕು |  
ಶಂಕೆ ನಿನಗೇನಿಹುದೋ - ಮಂಕುತಿಮ್ಮ ||

Transliteration:

mankuthimma-na hesaru binka-kke saala-dene |  
venka-nigo kanka-nigo shanka-rarya-nigo ||  
ankitava maalke jana-rava-odidare saaku |  
shanke ninage-nihudo – mankuthimma ||

Summary:

*“Isn’t the name Mankuthimma enough to cater your ego, do you need more powerful names like Venka (Lord Venkateshwara), Kanka (Dharmaraya/Yudisthira) or Sankara (Adi Shankaracharya). If people read what is the value or essence that is being conveyed, it is more important than a pen-name, but still why are you in doubt - Mankuthimma*

## Story:

Mankuthimma is the penname given by D V Gundappa (DVG) for his giant literary work Mankuthimmana Kagga. At the very start of the book, DVG has provided something like preface called Kaggada Kathe (Story of Kagga) where he introduces the character Mankuthimma.

Mankuthimma, is the name which the teacher used to call himself. It roughly translates as dull-headed thimma (a very common name in South India). He used to live care-free life and he was student's favorite.

He lived with aged mother and sister who was married and had a son by name '*Somi*'. Mankuthimma was very fond of Somi and taught him maths, poems and used to play with him all the time. Mankuthimma was not married for one or other reason,

As time progressed, for educational purposes Somi left his home and joined a school in another city. Mankuthimma started to feel lonely and visited Somi once at his place and after getting assured Somi is doing good, he returned to his place.

One fine day, Mankuthimma decided to go on a pilgrimage trip and wrote a letter to his family asking them not to worry and lead a happy life and in same letter states something written is left at his home and it must be given to Somi.

Somi, when reaches home and opens the document, he was astonished to see lot of life philosophies left by his loving uncle to him. For the larger benefit of all, he published it in book format and called it 'Mankuthimmana Kagga'.

**Versatile Characters: In the World of Kagga**

Mankuthimmana Kagga has 945 poems/four liners. Kagga deals with wide variety of topics ranging from God, Existence, Work, Life and what not and also it can be related to any sect of people no matter what they do in life say academicians, workers, saints, sportsperson and who not. Its applicable for one and all and it is universal.

**Moral:**

As William Shakespeare famously quoted, “What's in a name? That which we call a rose by any other name would smell as sweet”, it is our work or deeds which represent us more than a mere name.

DVG uses the pen-name Mankuthimma for his giant literary work and conveys to us that he could have called with more powerful names but what's the point as the intention was to convey the message of the poem rather than the pen-name. Likewise in our life we should not be biased with people's intellect just by knowing their names and designation, we should always check for the work they have done which establishes their credentials more than the mere name.

# Characters of Mahabharatha

(Below is excerpt from Book 'D V Gundappa' originally written by Sri G Venkatasubbiah in Kannada and translated to English by Sri S G Mysore Math)

**Mahabharatada Patragalu (Characters of Mahabharata)** is a detailed 70-page critique on the philosophy of Sanskrit Mahabharata by *D V Gundappa (DVG)*. The story of Mahabharata took place in the interregnum of Dwapara and Kaliyugas. "*Dwapara*" means dual. It is a period of mingling. It can also be described as the beginning of Kaliyuga. Mahabharata reflects the crises, problems, critical situations, choices and challenges which cause confusion and turmoil in one's life. This would be much more explicit if the characters of Mahabharata are keenly examined. Dhuryodhana has in him a gene of Kalipurusha (Man of Kaliyuga). Though he was brave and strong, he was intolerant and rigid. He was jealousy embodiment. But he did not possess other weakness, such as miserliness, lust, greediness and timidity. He was ruined by hatred born out of jealousy. Sakuni was ever there to keep jealousy alive in him. Sakuni could be called as the incarnation of Dwaparapurusha. Dwapara meant gambling, deceit, hypocrisy. Sakuni was the embodiment of all these qualities. Was Dhritarashtra a man of maturity? No. He was born blind. He was so fond of his son, that his inward eye too was blinded. Blind he was, so what? But he had immense interest in life. He had married Gandhari and her ten sisters. Besides, he had developed intimacy with other women. Yuyuthsu who was born of some such union was fond of Pandavas. Dhritarashtra did not properly advise Dhuryodhana. He only told his son, "conduct yourself without inviting flak from people."

**Versatile Characters: In the World of Kagga**



As a result, Dhuryodhana enticed the people away from the rule of justice and the righteousness. In the name of his irrepressible fondness for the son, Dhritarashtra wanted to embrace Bheema to death. But due to Krishna's ingenuity Bheema survived.

Did **Gandhari** at least try to mend the ways of her son? No. But she was not happy with the conduct of her son. There is altogether different reason for Gandhari's jealousy. She felt jealous that before her delivery, Kunthi had given birth to an angel-like son **Yudhistira**. She therefore squeezed her fetus out. Because of Vyasa's act of grace, pieces of the fetus grew into 100 children. Thus, the root cause of Dhuryodhana's jealousy is in his birth itself. She was not happy with the way Dhuryodhana and his friends behaved at the time of gambling sport. It ended again at the time of duel between Dhuryodhana and Bheema when the latter redeemed his pledge by breaking the loaner's thigh. The alchemy of jealousy worked havoc till the end of the war.

**Karna** was ruined by the qualities of liberal gifting and undivided loyalty to his master. He was under the obligation of Dhuryodhana and therefore it was not for him to give advice to his master. When Bheeshma was lying in the bed of arrows, Karna secretly met him and prayed for advice. Bheeshma advised that it would be better for him to join his Pandava brothers. But Karna refused to desert his master Dhuryodhana. None but noble persons like Bheeshma could say such words of wisdom as these "Fight as duty-bound man without an iota of hatred and vengeance. Following the path of righteousness fight as long as you have strength and zeal. The northern part which could be won by Kshatriya Dharma, you would get them through Arjuna. Where there is justice there is victory". In

**Versatile Characters: In the World of Kagga**

such situations, we would be able to understand the working of conscience of the two noble persons. Kourava's hatred was not the reason for Pandavas" waging the war. Justice namely Dharma which is the basis for the welfare of entire humanity is the reason.

Where to find a personality like **Bheeshma**? Bheeshma's pledge and Bheeshma's discipline-both are the flagrant examples of worldly manners of Mahabharata. Dharmaraja is the very embodiment of justice, honest man, not influenced by desires of flesh; He was not merely a man of character, but also a brave warrior. His name itself indicates that he was a steadfast warrior. Yet he had weakness for gambling. "Come, let us play chess", if invited he would not say "no". This is the root cause for Pandavas" trials and tribulations. Even after many beseeched him not to play chess, he insisted on playing and played it for the second time. This weakness in him caused his downfall. His was the vital role in conveying the "*Aswathama's death*" news to his father, Moni. Till the utterance of this lie, his chariot was flying four-inch above the earth. Once when he uttered this lie, his chariot fell flat on the earth. This is how Vyasa describes in Bharata. For upholding greater justice, one has to sacrifice a lesser justice. This was what Dharmaraja did. Lord Indra himself came down to invite and take him to heaven (Abode of Gods), he refused to go with him without his brothers and Draupadi. Indra assured Dharmaraja that his brothers and Draupadi were already in heaven and he could meet them there. Then Dharmaraj insisted that the dog which accompanied him right from Hastinapura, should be going with him to heaven. Hearing this, the dog turned into its true life and said that she was Goddess of Justice (Dharmadevathe) and she blessed Dharmaraja as

she was immensely pleased with his blemish's observance of religion. (justice or righteousness).

The role of **Arjuna** in the Pandava Party is eminent. Was not the emergence of **Bhagavadgita** meant to assuage Arjuna's feelings and induce him to action? He is the son of India. At the behest of Pandu, Kunti got Arjuna from India. What kind of a son that Pandu wished for, could be known from Bharata. He should be a man of impeccable character, a great man, spotless like India, man of unparalleled chivalry. He was a connoisseur of arts and man of taste. He learnt music and dancing from ethereal beauties while in heaven. Though it was Arjuna who won Droupadi at the Swayamvara (Selection of fiancé by choice), he insisted on Pancha-pandavas marrying her. All happened as he wished. They went into hiding for 12 years according to the code they had imposed on themselves. Noticing that Arjuna was eying at Urvashi, India named her as attendant at the service of Arjuna while he was in heaven. But Arjuna treated her with respect as if she was his mother, which drew Urvashi's curse. He was reluctant to fight against the elders like Bheeshma and Drona. In order to awaken his conscience of duty, Bhagavadgita was invoked to teach him. Arjuna used to indulge in boasting that he shall achieve what he could not so far. He was ever in need of Krishna's assistance. He used to mock at other experts in the art of archery. In Bharata, Dharmaraja himself advised him against this. His supreme confidence in his art of archery was also his weakness. Sri Krishna himself is Mahabharata. It is difficult to understand the role played by Krishna. It is a great paradox that a person was so much obsessed of sporting with Gopis should have also proclaimed the message of Bhagavadgita. He abetted the kidnap of

Subhadra. It was his strategy for killing Jarashandha. The crisis in religion that occurred at the time of Krishna had to be resolved and a new meaning and direction to it had to be given. To satisfy his devotees, he showed his powerful influence in many ways in Mahabharata. There is a certain meaning to the history of Krishan and his Shakti-Bhakti union. We should try to understand his political life. This emerges clearer after his efforts for conciliation.

There is a principle behind Krishna's series of strategies. The principle is that to uphold greater justice, we could commit insignificant sins. We see this divine strategy widely in execution in the whole of Mahabharata. The purpose of this epic poetry was to give a wholesome concept of life to readers. This is also the message that epic poet Vyasa sought to give to the world. "The mood of mute meditation over the secret of life force that one gets after reading Mahabharata, is not of any merriment but thought-provoking." This is the clear and serious concluding observation of DVG at the end of this chapter.

It is not the intention of this writer to assert that the DVG's observation is the last word in this regard and there are no different viewpoints on this. His only intention is to say that DVG has lucidly and sincerely summed up whatever the message he derived from the poetry.

# D V Gundappa (DVG) – Brief Profile

**Dr. D.V. Gundappa**, popularly known by his pen-name ‘D.V.G.’, was born on 17th March *1887* at *Mulbagal, Kolar district*, Karnataka.

DVG in his lifetime played different roles to the outer world as journalist, editor, biographer, poet, intellectual, litterateur and many more but deep within he was a humbleness personified man with utmost integrity which is a gold-standard for any era and time.

Formal education ended at Secondary School level, but he acquainted himself with the Vedas, the classics in Kannada, Sanskrit, Telugu and English, music and dance, and the speeches of Swami Vivekananda[F1] and the Presidents of the Congress. He was devoted to G.K. Gokhale[F2] and his thought.

- In 1907 he began contributing articles to newspapers and journals. He helped to compile ‘*The Press Gag*’, reactions against the Mysore Newspapers Regulation (1907).
- He started ‘*The Karnataka*’, a bi-weekly, ‘*The Indian Review of Reviews*’, ‘*Public Affairs*’, the journal of the Gokhale Institute of Public Affairs. He stabilized the running of the ‘*Karnataka Jana Jivana Mattu Arthasadhaka Patrike*’ and the house journal of the Kannada Sahitya Parishat[F3].
- Acquainted with *Sir M. Visvesvaraya*, he was nominated a member of the Bangalore Municipal Council (1912).
- Concerned about the problems of the Native States, he published many tracts on the subject. He was a member of the Committee

on Constitutional Reforms in Mysore (1939) and of the Mysore Legislative Council (1926-1940).

- He was associated with the administration of Mysore since 1913, and with those who started the Congress in Mysore.

An outstanding Kannada litterateur, his works included lyrics like ‘Antahpura Gite’[F4], philosophical poems like ‘*MankuThimmana Kagga*’[F5], biographies, and translations of Shakespeare’s ‘Macbeth’ and Tennyson’s ‘The Cup’, essays on politics, culture and religion.

He has authored **more than 50 books** and accounts for **8000+ pages** to his name.

- His phenomenal work ‘MankuThimmana Kagga’ is celebrated on daily basis even today and it is destined to live forever, and this wouldn’t be an understatement.
- His lecture on the ‘Bhagvadgita’[F6] compiled as ‘Gita Tatparya’ or ‘Jivanadharma Yoga’ [F7] received the *Sahitya Akademi Award*[F8] in 1967.
- He was one of the editors of ‘Pampa Bharata’, an epic Kannada poem and of the English Kannada dictionary. He was also a Sanskrit scholar.
- Associated in 1915 with the founding of the Kannada Sahitya Parishat he was later its Vice President, extending its activities and enhancing its prestige.
- He also started the Gokhale Service League, The Mysore State Journalists Association, the Shorthand Writers Association, the Self Protection League and the Gokhale Institute of Public Affairs (GIPA) [F9].

**Versatile Characters: In the World of Kagga**

The University of Mysore conferred the Hon. D. Litton[F10] him in 1961. He received the Padma Bhushan[F11] in 1974 from the Government of India.

DVG in his entire life didn't take any personal favours from the dignitaries he was associated with, he never once encashed on the services he rendered, he donated Rs. 1,00,000 collected to GIPA, his academy award cash to GIPA and has provided copyrights of most of his works to GIPA.

In October 1975 'D.V.G.', journalist, political thinker, man of letters, founder and organizer of the Gokhale Institute of Public Affairs and other institutions, passed away.

Intention of this article is just to capture the outline of what DVG is and what are his works in brief. We encourage you all to read more about DVG and we are sure he or his works will inspire you in one or the other way.

## *References*

[F1] Swami Vivekananda was an Indian Hindu monk, a chief disciple of the 19th-century Indian mystic Ramakrishna. He was a key figure in the introduction of the Indian philosophies of Vedanta and Yoga to the Western world and is credited with raising interfaith awareness, bringing Hinduism to the status of a major world religion during the late 19th century

[F2] G.K. Gokhale (Gopal Krishna Gokhale) was one of the political leaders and a social reformer during the Indian Independence Movement against the British Empire in India.

[F3] Kannada Sahitya Parishat is an Indian non-profit organisation that promotes the Kannada language. Its headquarters is in the city of Bengaluru in the state of Karnataka, India. It strives to promote Kannada language through publishing books, organising literary seminars and promoting research projects

[F4] Antahpura Gite are 60 Kannada poems penned by DVG in 1950 after being mesmerised by the dexterous chisel of the stone sculptures at Belur, Karnataka

[F5] MankuThimmana Kagga is widely regarded as a masterpiece of Kannada literature

**Versatile Characters: In the World of Kagga**

[F6] Bhagvadgita often referred to as the Gita, is a 700-verse Hindu scripture in Sanskrit that is part of the Hindu epic Mahabharata.

[F7] 'Gita Tatparya' or 'Jivanadharma Yoga' is a modern exposition of the meaning and significance of the Bhagavadgita

[F8] Sahitya Akademi Award is a literary honor in India, which the Sahitya Akademi, India's National Academy of Letters, annually confers on writers of the most outstanding books of literary merit published in any of the major Indian languages

[F9] The Gokhale Institute of Public Affairs is an independent, non-party and non communal organization endeavoring to serve as a center for the education of the public for democratic citizenship. It seeks to Co-operate with and seeks Co-operation from the Government and all public institutions in the country.

[F10] Hon. D. Litton to be considered as Honorary Doctorate

[F11] Padma Bhushan is the third-highest civilian award in the Republic of India, preceded by the Bharat Ratna and the Padma Vibhushan and followed by the Padma Shri.

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## About, Acknowledgements & References

Deepak Kashyap is a software engineer by profession currently working for a MNC in London, United Kingdom and originally from Kolar, Karnataka. He is ardent fan of D V Gundappa (DVG). He maintains a portal to document DVG and his works and is always open for collaboration, do reach out if you have any ideas which helps in reaching more people with the sole intention of making DVG a globally celebrated person for his ideologies.

‘Kagga For Everyone’ is an initiative which aims to garner more interest towards DVG and his works and Mankuthimmana Kagga in particular.

This book *‘Versatile Characters – In the World of Kagga’* is compiled with an intention of introducing the world of kagga for more people along with basic stories of the characters they have made use of. We have taken liberty in Transliteration and Summary part of the book to make it simple and easy for everyone with our limited understanding. Utmost care is taken to minimize any errors and here we won’t be vouching for any historical or factual references made. Please do refer more authenticated sources for more detailed information.

We have made use of Mankuthimmana Kagga Android app for reference. We have looked into various portals and books for the reference of stories and we would like to thank each of them. Cover page is a collage made of lots of character pictures which are sourced from Google and we thank the concerned stakeholders. This book is

compiled with only for educative purposes with no commercial interest. No copyrights infringement intended whatsoever.

Deepak would like to acknowledge the support of his wife, Prathima in compiling this book. Being very fond of mythology herself, her inputs were invaluable.

Many of our friends have come forward to recite one story from this book and post the video recording of the same in social media there by generating more interest and buzz among people. We would like to thank them all.

Deepak is thankful to his family and friends who always support positive initiatives.

Facebook: [www.facebook.com/KaggaForEveryone](http://www.facebook.com/KaggaForEveryone)

Portal: <https://dvg.video.blog>

Youtube: [www.youtube.com/cognideep](http://www.youtube.com/cognideep)

**Sarvam Sri Krishnarpanam Astu**  
**(Everything I offer to Lord Sri Krishna)**